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Biography.

MEMOIR OF SAMUEL EATON, ESQ.

THE subject of this Memoir was born in the year 1779, at Chandernagore, in the East Indies, originally a French settlement, but taken by Col. Clive in the year 1757. His father was an Irish Catholic, who went over to Bengal as a Cadet in the early part of life. His mother, who was a woman of colour, was the daughter of a French General of high repute, whose name was Desmoulin. The father and mother died nearly at the same time, leaving behind them four sons. It was the father's wish and appointment by will, that his children should have an English education. To facilitate the attainment of this object he sent over, not long before his death, twelve thousand pounds; — which sum was entrusted to the hands of two eminent grocers, in the west end of the town, with directions that every expense in the course of their education might be defrayed, and that what remained should be equally divided among them on their coming of age.

One of the sons died in the East Indies. Three of them, of whom Mr. Eaton was the second, were actually sent over to England by the grandfather, who survived their father. A confidential black servant was appointed to take the charge of them in crossing the dangerous deep; and so anxious was the grandfather that he might not be bereft of them all in one disastrous moment, that they were sent over at three different times, the same servant bringing first one, and then returning for another, till all arrived.

These children, fatherless and motherless, heirs to an immense fortune, sent for the cultivation of their minds so many thousands of miles, presented an appearance highly interesting to a feeling heart.

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The eldest of the three that came to England died of a consumption at twelve years of age. Samuel, of whom this narrative principally treats, was sent to school at Brighton, where he was placed for three years under the care of the Rev. Mr. Mossop, a clergyman in the established church.

Not long after the arrival of the young people in England, an unexpected occurrence took place, which threatened deeply to affect their temporal interests. Their English guardians, who had the abovementioned money in their hands, failed. A respectable gentleman, however, whose widow is still living, and who, having been for many years a purser in the East India Company's service, was well acquainted with the family of Mr. Eaton, generously stepped forward, and took such legal steps as were necessary to protect the persons, and secure part of the property of the children. About 5000*l.* were recovered from the bankrupts' effects; and the boys were made wards in Chancery. They were sent to various places of education: Samuel, after he left Brighton, went to a school at Lewisham, which, on account of some disgust, he left very abruptly; and this occasioned his entering into a situation so replete with dangers of every kind, that he will doubtless reflect upon his deliverance from them with admiration and praise to all eternity.

Coming to London, and rambling about this great city, where perils present themselves at every turn to the young and inexperienced, he saw a bill of apartments to let;—which led him to become an inmate in a family which had like to have proved his ruin. The principals in this family were infamous and abandoned characters; they had however sufficient craft to conceal their wickedness, in a considerable degree, from this young man, who lived with them about five years. Finding that he was entitled to considerable property in England, and that he had the most flattering prospects from the east, they kept him from all his former acquaintances, and upon various pretences, removed with him to Bristol, to Cardiffe in Wales, and to other parts of the country. When his own dividends from the bankrupts' effects were spent by them, they brought him again to town, that he might apply for his share of the brother's property, who had died at twelve years of age. His good friend the purser was dead; and they discountenanced his keeping up any acquaintance with his widow, though she still felt a tender solicitude for his welfare. That he might shun society, even of the most virtuous kind, as much as possible, the people he lived with endeavoured to instil into his mind the most despicable ideas of the female sex; and, in fact, kept him as in a prison. In fine, from the future developement of the character of this family, apprehensions have been entertained, that when the young man's property was all spent, his life itself would have been in danger! Mr. Eaton has since said, that his mind

must

must have been infatuated to a great degree, not to see through their mercenary and iniquitous designs.

The time, however, for his deliverance at length arrived. The wicked are taken in their own net. The person in whose house he resided, in order to further his crafty and self-interested schemes, called upon a professional gentleman to assist him in a plan, which appeared to be to get the young man's property completely into his hands. Happily for Mr. Eaton, the gentleman applied to, suspecting the ill design, put him upon his guard against his pretended friend, and took effectual steps to rescue him from the hands of villany.

As his property in England was considerably diminished, and his coming into actual possession of the very ample fortune left him by his father and grandfather in the East Indies was somewhat uncertain, he thought it expedient to engage in some profession. Accordingly he articulated himself as a clerk to the gentleman who had interposed to protect him against the designing people, with whom he had lived. He afterwards married his sister, by whom he had one child, who survived him only a few months.

About a year before Mr. Eaton's decease, he was out on his professional engagements in a smart shower of rain, and sitting afterwards in his wet clothes, he laid the foundation, it is supposed, of that complaint which at length brought him to his grave.

He had been an occasional hearer of the gospel, for upwards of two years, at Union Street, Southwark. But it was not till Thursday, the 19th of June, 1804, a few days before he died, that the minister of that place had any personal interview with him. He then found him in the last stage of a consumption, and, what was much worse, in the gulph of despair. Mr. Eaton acknowledged that God was just and holy; but added, "I shall go to hell, and be damned." He was apprehensive that he had sinned the sin against the Holy Ghost, and could not be pardoned. Mr. H. explained to him his views of the nature of the unpardonable sin, called his attention to that awful passage in Mark iii. 22—30, and observed, that the sin there described appears to have been a malicious ascribing to the agency of Satan those operations of Christ which were wrought by the power of the Holy Spirit. It was further remarked, that no man can be said to have committed the unpardonable sin, who discovers real repentance for sin, since none but the impenitent are excluded the kingdom of heaven. Mr. Eaton received every word of instruction with uncommon eagerness and solemnity. After prayer, he begged to be seen again as often as possible. The next day Mr. H. saw him twice; and Mr. Eaton, having desired that they might be left alone, he recited a brief history of his life and experience. He began with saying, "I had the misfortune to be born of rich parents." He then mentioned his having been sent over to England for

for education, and some of the disastrous circumstances which have been already referred to. Being asked by what means he had been led, in his peculiar situation, to a serious concern about his soul and eternity—what ministers he had heard, and what books he had perused—he replied, that he had heard Dr. Ryland and Mr. Lowell at Bristol, and different ministers in London. As to religious books, his reading had been very confined; but Bunyan's *Pilgrim's Progress* was one of the first books that induced him to think of setting his face towards Zion. Besides this, and Messrs. Jay's and Lowell's Sermons, he had read little else in divinity but the Bible. The sacred Scriptures, with the Holy Spirit that indited them, had been his chief teacher. His friends say that the law of the land, which was to have been his profession, and the gospel of Christ which makes wise unto salvation, were almost his whole study.

During this interview, he was still in a desponding frame, saying, "I am a great sinner; I deserve hell, and I believe I am going to it; I have quenched the Holy Spirit of God." "Why do you think so?" "I cannot pray mentally; I believe I shall be damned." This kind of language he frequently used to those that were about him. When reminded that the blood of Jesus Christ the Son of God cleanseth from all sin, and that he must not limit the Holy One of Israel; he replied, in the same melancholy strain, "I know that God is holy; but I believe I shall be lost. The first sermon I heard you preach was from these words, 'The Lord hath made all things for himself, yea, even the wicked for the day of evil:'. I am that wicked person that the Lord hath made for the day of evil." Mr. H. expressed a strong hope that he was mistaken in his views, and that the Lord would have mercy upon him, as he was so deeply convinced that he deserved hell, and did not, like Satan, charge God foolishly for the punishments he might inflict. "Ah!" said he, "you judge of me charitably, like a Christian; but I see no hope for my soul! I am a lost soul! Oh sin, that hateful and accursed thing!"

His views of the dreadful nature and consequences of sin were uncommonly strong and affecting. While this dear young man pierced the heart by attempts to justify his own despondency, Mr. H. replied, "Well, I am sure it is my duty, as the servant of Christ, to preach the gospel to you; and to say as Paul and Silas to the Philippian jailor, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' We are no where told that divine mercy is confined to persons of any particular age or character; whosoever repents of sin and believes in Jesus, shall obtain salvation."

Mr. Eaton often spoke of the perfections of God with the most profound veneration. But though deeply impressed with sentiments of the divine purity, he was not sufficiently acquainted, at this time, with the riches of grace and mercy. Having prayed
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with him, Mr. H. left him more composed and comfortable in his mind.

In the evening he called upon him again ; when Mr. Eaton expressed his gratitude and affection, in terms that shewed how much he valued any attempt to promote his best interests. From the overwhelming sense of guilt he discovered, a suspicion arose that probably, at some other period of life, he had been suffered to fall into gross immoralities. But no trace of this could be found, though himself and his most intimate friends were spoken to on the subject. His own words were, "I have led a moral life ; but what is morality ? My heart is so wicked !" On Saturday the 21st, Mr. H. saw him again. He expressed a deep conviction of the holiness of God, and the power of indwelling sin, and lamented that sinful thoughts intruded themselves into his mind in dreams.

About half past ten in the evening, Mr. H. being sent for by his desire, and remarking to him that he appeared more tranquil than usual, and seemed to have some hope in the Lord,—Mr. Eaton exclaimed with an energy that will long be remembered,

" 'Tis done, the great transaction's done !

" I am my Lord's, and he is mine !

" He drew me, and I follow'd on,

" Charm'd to confess the voice divine !" *Doddridge.*

He added, "Jesus Christ is my Saviour ; God has loved me with an everlasting love !" with other expressions of the like import. He then intimated a wish, if the Lord should spare him, contrary to his expectations, of entering into church fellowship, and engaging in the work of the Christian ministry.

On Lord's day evening, the 22d, Mr. H. saw this young man for the last time. During the whole of this interview, which was long, he was in great agony of body. His frame of mind also appeared at first rather low and dejected. He did not know, he said, whether it was not a temptation of Satan to deceive him, when he had entertained and expressed a hope that he was a believer. He laboured to convey, in the strongest terms, his ideas of the excellencies of the Divine Being, and the evil of sin. Never, surely, did any person discover more humbling views of himself. Seeing him gasping for breath, and apparently within a few hours of eternity, Mr. H. said to him (with a view to impress the witnesses of this solemn scene with a consideration of the vanity of the world) "What would wealth do for you now, my friend ?" "Wealth ! wealth !" said he, "'tis impious to mention it :"—and then, with great and continued importunity, he called upon the Lord to release him.

During the struggles of his dissolving nature, he was reminded of the severe sufferings of Christ. Soon after this he said, with great emotion, "I have a sight of the Lord Jesus expiring at Calvary !

Calvary ! O my Saviour, what didst thou suffer for me ? I have one doubt," said he, " I want patience."

He desired Mr. H. to read some hymns to him, and mentioned particularly the 23d of Dr. Doddridge ; the subject of which is, Rejoicing in our Covenant Engagements to the Lord.

" O happy day that fix'd my choice

" On thee, my Saviour, and my God," &c.

Having requested that this hymn might be sung, he joined in singing it ; and when he came to the third verse, quoted in a preceding part of this narrative,

" 'Tis done, the great transaction's done !

" I am my Lord's and he is mine !" &c.

he sang these lines with such strength and fervour, as to be heard all over the house. " Don't think me a madman, don't think me a madman," said he ; " I would sing louder if I could." His soul was wrapt up in a sacred extacy of joy and delight.

He then desired that the 137th of Doddridge might be read :

" Enquire, ye pilgrims, for the way

" That leads to Zion's Hill ;

" And thither set your steady face,

" With a determin'd will !"

In singing this also, and another by Dr. Watts (" There is a land of pure delight !") he joined as well as he was able. He was then within twelve hours of an eternal world ; and presented a most interesting spectacle to every humane and reflecting observer.—Such were the agonies of his body, and the solemnity and triumphs of his soul !

Twice he attempted to utter some sentiments that powerfully impressed his mind ; but the exhausted powers of nature prevented him from saying all he intended. To the minister who visited him, he spoke distinctly these words, " God sent you into the world to tell sinners that Jesus Christ died to save them. I am a sinner ! he died to save me, and all sinners that believe in him !"

After having been commended to God by prayer, and taken leave of his friends, Mr. Eaton dozed most of the night. At intervals, however, he was awake ; and manifested to the last the most ardent devotion towards God, and the tenderest affection to all that were about him ; and on Monday, the 23d, about eight o'clock in the morning, the spirit of this good man forsook its poor emaciated tabernacle, and entered, without doubt, into the everlasting kingdom and joy of its Lord !

At his own request a sermon was preached at Union Street, on occasion of his death, from Zech. iii. 2, latter part, " Is not this a brand plucked out of the fire ?" A passage chosen by the deceased as peculiarly applicable to his own case. Nothing was farther from his mind than any applause to himself. " Don't de-

ceive

ceive your congregation," said he, "in what you say about me." He wished to give glory to God, by publishing the riches of his grace to a poor perishing sinner.

The reader, it is hoped, will excuse a reflection or two suggested by the above narrative:—Mr. Eaton was born in circumstances which presented the most splendid prospects as to the present world. It was the wish of his friends, that when his education was completed, he should return to the East Indies, or spend the remainder of his days in England in affluence and dignity. Such was the scheme of his earthly parents; but the sequel of his life shews, that his heavenly Father had in view an object infinitely more important, in bringing him to this country. Had Mr. Eaton continued in the place of his nativity, he would probably have lived and died a stranger to the only Saviour of sinners: but here he was brought to the knowledge of the gospel, and trained up for the enjoyment of eternal glory. What is the earthly inheritance which was intended for him, compared with the inheritance, incorruptible, undefiled, and that fadeth not away, which there is reason to believe he is now in possession of! How mysterious are the ways of Providence! Glory to God in the highest, from the church militant and the church triumphant!

Lond. Evan. Mag.

THE STORY OF NAAMAN THE SYRIAN.

No. II.

(Concluded from page 292.)

BUT to resume the thread of the instructive story. The Syrian nobleman we recollect brought with him under the care of his treasurer, ten talents of silver, and six hundred pieces of gold, and ten changes of raiment for a courtly present. The amount was great. But by the delicacy of Naaman, because he was too elevated to bribe the prophet, he had not previously mentioned it to induce his attention. And had he presented the motive, the pecuniary motive, while he sat in his splendid chariot at Elisha's door, it would have been rejected. But as soon as he was healed of the most loathsome disease, he returned and desired the prophet to accept the token of his gratitude. Now remark the conduct of Elisha, the true shepherd, who did not heal the sheep for the sake of the fleece, and in this instance, as well as others, leaves an example for gospel ministers. For when the nobleman entreated and importuned him to accept the most ample present, "He said, as the Lord liveth, before whom I stand, I will receive none." How noble the prophet's soul! How heavenly! How elevated above the bewitching influence of silver and gold! For the silver
amounted

amounted to more than three hundred sterling, and if the six hundred pieces of gold were talents, the sum was millions. Upon Elisha's prompt and decided refusal, Naaman urged him in the most pressing manner : but he held fast his prophetic integrity and refused. O what a prophet ! To his single and discerning eye silver and gold had no charms. For he knew the gift of God was not purchased with money. Freely receive and freely give, was Elisha's maxim : and any other maxim would have tarnished his character and dishonoured his God. By this instance of his conduct he deeply impressed the minds of the admiring company, that his heart was disinterested and heavenly : and probably wrought a more salutary cure in Naaman's mind than on his body. O how beautiful to behold wisdom thus exemplified and justified by her children, and especially by the ministers of God's word. Elisha, like his glorious antitype, had meat to eat, that the world knows not of. He only desired the divine presence and approbation. While destitute of silver and gold, he inherited substance which the world can neither give nor take away. He was rich in poverty, and full while empty.

The following branch of the story will excite our pity towards the heathen, who realize but a mere glimpse of their obligations to worship and serve the living God. For when Naaman could not by any importunity prevail with Elisha to accept the token of his gratitude for the favour he realized, he said, " Shall there not then I pray thee be given to thy servant two mules' burthen of earth ? For thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods ; but unto the Lord." Alas ! the poor creature was so impressed with the benefit he had received by the miraculous operation of Elisha, that he considered the very earth on which he dwelt as impregnated with virtue. He thought if he might export earth sufficient from the land of promise to raise a little mount in Syria, for an altar of sacrifice, that he should serve God acceptably. If we cannot commend him for devout zeal, we shall certainly pity his pagan ignorance. He did not know that a good man finds an altar acceptable to God wherever he bends his knees devoutly before his Maker. The kneeling place of a good man is all the altar that God requires. Why then shall any of us rob God of prayer, seeing he has furnished an altar as wide as the world ? O how affecting to see the poor ignorant pagan, while dazzling with gold, since the prophet declined any pecuniary reward, zealously engaged to obtain a few bags of earth to raise an altar of devotion. O Lord, how long ! How long before Christ shall have the heathen for his inheritance, and the utmost parts of the earth for his possession ! The state of the heathen, who are capable of being impressed with the majesty of Divinity, at the season of eclipses, and other peculiar events, calls for our compassion and most fervent prayers,
that

that God would hasten on the day of universal light and reformation. And why, seeing we enjoy much better advantages than the heathen, shall we conduct much worse? Shall Naaman rise up in judgment against us? For such was his index of conscience, or the dawning of conviction, that while recalling an idolatrous practice, which he feared he should be compelled to repeat, he petitioned the prophet in the following manner: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship, in a pagan manner, and he leaneth on my hand, (according to the custom of eastern Princes, who rest on ministers of state) and I bow myself in the house of Rimmon, in compliance to the king and not to the idol, the Lord pardon thy servant in this thing." To this, the prophet, who had no particular instructions to impart, replies, "*Go in peace.*" *Farewel.* Go and do your duty. Sin no more, lest a worse evil befall thee than the leprosy. Worship God.

To terminate the story of the Syrian general, we must subjoin the conduct of Gahazi, which in this biographical sketch is inseparably connected with it, and cannot escape notice. Gahazi was the servant of Elisha, and had he followed his excellent example, we should not be offended with the wide contrast which their moral characters present.

Directly after Naaman took the parting hand of the venerable prophet, who declined any pecuniary token of his gratitude for the favour conferred, the selfish, mercenary Gahazi says; "Behold my master hath spared Naaman in not receiving at his hand that which he brought. But as the Lord liveth, I will run after him and take somewhat of him." What a resolution! What a covetous, greedy wretch! Disregarding the noble example of his master, he thirsted to fill his own private coffers even at the expense of his conscience, and the reputation of the prophet's family. As we read the story, we cannot but notice how easy and congenial it is for him who violates one command to violate another. The covetous person will deceive, defraud, cheat and lye, if he dare not steal and kill. For instance, though Gahazi was afraid to arm himself and rob the nobleman of his treasure, yet he was not afraid to practise that which was not less hateful in the sight of Heaven. Seeing the running, panting and breathless Gahazi approach the chariot, the nobleman with respect instantly alighted and went to meet him, with deep anxiety of mind, fearing that something had been committed or omitted by him or his retinue, which the prophet resented. He therefore said, "*Is all well?*" Have we made any mistake? Have we in any instance hurt the feelings of the man of God, or disappointed his pious expectations? The brethren of Joseph, when he made inquisition for Pharaoh's cup, did not feel more keen distress than Naaman at seeing the dusty, faltering runner. "*Is all well?*" Alas! Alas! What is

the matter? Gahazi answered, "All is well, my lord." Now attend to the nefarious combination of avarice, deceit and falsehood, which he had matured, and has the front to utter with a serious face. My master Elisha hath sent me, saying, "Behold there be come just now to me from mount Ephraim two young men of the sons of the prophets; give them I pray thee a talent of silver and two changes of raiment." He was artful. He requested but a little, but 350*l.* sterling, while he intended and expected a much heavier sum. Naaman's state of mind was such, that if he had requested the ten talents and the six hundred pieces of gold, and all the changes of raiment, he would have furnished them immediately, on condition of proper evidence that the prophet desired them. But though he had not evidence of the prophet's request, being loath to disappoint any one of his family, he doubled the sum requested, gave him two talents of silver and two changes of raiment, put them into two bags, and laid them upon two of his servants, and they carried them before him. Now behold the shameless villain going off with the proceeds of the most studied iniquity. What is his reward? "And when they came to the tower, Gahazi took them from the hands of Naaman's men, concealed them, and dismissed the servants." What conscience does not kindle at the thought of such complex wickedness! But let us pursue the story of iniquity. Let us follow Gahazi as he approaches his venerable master. Entering the apartment of his master, he had the effrontery to stand before him as though all was well. And Elisha said unto him, whence comest thou, Gahazi? And he said, thy servant went no whither. Where have you been, Gahazi, during your long absence? *No where, Sir.* But it was impossible to elude the prophet's eye, or rather the pervading eye of God, who not only sees all the steps of men, but knows all the thoughts of their hearts. And Elisha said, went not my heart with thee, when the man turned again from his chariot to meet thee? The leprosy therefore of Naaman shall cleave unto thee and unto thy house forever. And he went out from his presence as white as snow. What studied, what complicated wickedness! Gahazi knew that Elisha was wholly averse from Naaman's making any pecuniary compensation for the favour he realized. He knew that it was avarice which prompted him to dishonour his master and his God by obtaining Naaman's silver and raiment; he knew that he ran after the chariot and addressed the nobleman with a lie in his right hand; he also knew that he returned after hiding the sacrilegious proceeds, and went into Elisha's presence with his heart and mouth full of deceit and lies of the vilest complexion. What then could the monster of iniquity expect, but that his sins would find him out? He accordingly went out from the presence of the prophet a leper as white as snow. He was marked with the deserved curse of God, which is inseparable from the sinner, except

except by seasonable repentance, and application to the blood of Christ.

Lord, what is man, when left to his own selfish device ! And what can remove his abomination and save his soul from eternal death, except the infinitude of divine grace !

Religious Communications.

ON RECONCILIATION TO GOD.

(Concluded from page 295.)

WE are not insensible, some have pretended, that no man ever did or will love God, until he is persuaded that he means to save him personally. As far as any one believes that God is friendly to him and means to make him happy, he will be an object of his approbation, but no further. This expectation of personal felicity is said by some to be the origin and rule of love to the divine Being. But is this the nature of true religion ? Are these the feelings of those, who are in heart reconciled to God ? Are they influenced by such perfectly selfish motives ? Do they not, on the contrary, love the divine Being, first and principally, for what he is in himself, aside from all selfish considerations ? Do they not rejoice that God is what he is ? Are they not pleased with each of his perfections ? And in the view of them is not their language similar to that of the pious psalmist, " Whom have I in heaven but thee, and there is none upon earth that I desire besides thee ?" Is not the reconciliation to God, which the gospel requires, attended with such feelings as these ? Are not the subjects of this reconciliation pleased when they are informed, that God is an impartial, disinterested Being ? That he has adopted a plan of government, which in the final issue of events will bring into existence the highest possible happiness of the intelligent system ? Do they not rejoice that the reins of universal empire are in the hands of such a Being ? That he never has been, and never will be disappointed ; that his counsel will stand and all his pleasure be accomplished ? Do they not choose that he should order all the circumstances of their life and death, and do with them and with all things and beings as he pleases ? Is not this the language of their hearts, " The Lord reigneth, let the earth rejoice ?"

And are not such persons pleased with the gospel ? Do they not rejoice in the character and salvation of Jesus Christ ? Do they not choose to be saved by him, and feel willing to ascribe all the praise

praise and glory of their salvation to his infinite mercy and compassion? Was not this the case with Paul? Did he not ascribe his conversion and salvation solely to free, rich and sovereign grace, through the atoning blood of Christ? "By the grace of God," said he, "I am what I am." And addressing other believers he observed, "By grace are ye saved, though faith, and that not of yourselves, it is the gift of God." Nor are the saints in heaven unmindful of their indebtedness to the riches of divine grace through the Mediator for their redemption and happiness. This is their song; "Thou art worthy (meaning Christ) to take the book and to open the seals thereof; for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation, and hast made us unto our God, kings and priests." That the reconciliation to God, which the gospel requires, implies such cordial, unlimited approbation of his character and government, and of the character of Christ, and the way of salvation through him, as we have now described, we think too evident to need further proof.

REFLECTIONS.

I. This subject leads all professing Christians to examine themselves. You profess to be friendly to the God of heaven. But what are your views of his character? Do you consider him as possessing those attributes, which have been ascribed to him in the preceding essay?

Do you view him as an omnipresent, omniscient and almighty Being? And do you rejoice that he possesses these attributes? Are you so well pleased with them, that you would not produce the least alteration in them, were it in your power? Unless this is the case, what evidence have you that you are reconciled to God?

Again. Do you view God as an infinitely good, just, true, faithful and merciful Being? And are you pleased with these perfections and their operations? Do you rejoice that God opposes sin, and that he is unalterably determined to punish the finally impenitent? Do you rejoice that God has adopted the best possible system of government? That he has left nothing in a state of uncertainty, but is unalterably fixed and determined in his own mind concerning the existence of all those events which ever will take place? In other words, are you pleased with the absolute and unconditional decrees of God? Are you willing that he should conduct the affairs of the universe as he sees best? That he should save and destroy whom he pleases? Had you rather that infinite wisdom and goodness should unalterably fix all these things, than leave them in a state of entire uncertainty? Would you alter any of the purposes of God, or escape the reach of his government, were it in your power? What saith your heart, professing Christian, to these things? Does it speak the language of
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of reconciliation? Is it pleased with the divine character and government? If not, no longer indulge the hope that you are experimentally acquainted with the doctrine of reconciliation.

Again: Have you ever seen yourself to be in a state of hostility to your Maker? Are you convinced of the doctrine of human depravity; of your own total sinfulness by nature; of your desert of the everlasting wrath and curse of God? Have you seen that you never did, and never can do any thing to deserve the divine favour? Have you been made to realize the necessity, suitableness and all-sufficiency of Christ's atonement? Do you approve of his mediatorial character? Are you willing to be saved by him, and willing that he should have all the glory of your salvation? Are you displeased with sin, because it is hostile to the character of your Maker, and to the best good of his kingdom? And do you, for these reasons, avoid the practice of it? Do you perform the duties of religion, because they are fit and reasonable, because your Maker has required you to do these things; and because, when performed with a right temper of mind, they are promotive of good purposes? Does the service of God afford you more pleasure than any other employment? Unless these things are true, no longer flatter yourselves that you have been reconciled to the gospel, and are interested in its promises.

Farther: Is reconciliation such as we have represented it; are its subjects pleased with the divine character, government, and gospel; do they rejoice that the Lord God omnipotent reigneth? Do they choose, that he should order all the circumstances of their life, and death, and do with them and with all things and beings in the universe as he pleases? Then there must be great comfort and satisfaction attending it. This is the source of true enjoyment; of that peace which the world cannot give, nor take away. They, and they only, who are reconciled to God, are placed beyond the reach of final disappointment.

Let sinners, with answerable hearts, attend to this subject, in which they are so deeply interested. It becomes them to contemplate their opposition to God, and the absolute impossibility of their being happy in a future state without a radical alteration in the temper of their minds. God is unchangeable. He will never be reconciled to sinners. But they *must* be reconciled to him, or perish forever. "Except a man be born again, he cannot see the kingdom of God. Without holiness, no man shall see the Lord. Except ye repent, ye shall all perish."

ANDRONICUS.

LETTERS

LETTERS TO THE YOUNG. NO. VII.

(Continued from page 298.)

DEAR YOUTH,

A SAVIOUR of infinite greatness and excellency is offered to you. A Saviour, who has done every thing, which belonged to this endearing office. A Saviour, who is mighty to save; and one whom you are under the strongest obligations to love. The question now recurs; Have you heartily chosen this Saviour for the object of your warmest love? Some who read this, can doubtless say with truth, "We have chosen him for our portion and our everlasting all." Others can say with equal truth; "We have never had peculiar feelings towards Christ; we feel no interest in him, nor are we concerned to enjoy his favour." Others probably hesitate in this solemn affair. A conviction of some sort, that Christ is absolutely necessary, and forebodings of everlasting punishment make it impossible for them to give up all thoughts of the Saviour. Still they view him as a painful remedy in a desperate case. In the service of an holy Redeemer they take no delight. But do you not perceive that such feelings and such conduct are wicked and unreasonable in the extreme? Can you longer halt between two opinions, and be irresolute what to do? Will you acknowledge that Christ is excellent, and his service reasonable, and yet refuse him your hearts? The blessed Redeemer, who is the image of the invisible God, is now offered to you. If you heartily receive him, your salvation is certain; but if you continue to reject him, you will lose your souls. But what is it to receive Christ in such a manner as to be saved? The easiest way to resolve this question is to show what the peculiar feelings of a person are, who does truly and savingly embrace Christ. Such a person has a deep and realizing sense of the greatness, the purity, and the holiness of God. God appears to him the best of all beings; he loves him for what he is in himself; his sovereign mercy, his impartial benevolence, and his inflexible justice. He admires God for those attributes, which to others look undesirable. Though he knows not the designs of God with respect to him, either in this world, or the next, yet he rejoices, that God will forever remain what he is, unchangeably holy and blessed. The thought is pleasing to him, that God, who is infinite in power, wisdom, and goodness, doth all things in such a manner, that he will be glorified. It seems reasonable that God should require love to himself with all the heart; and it no longer appears proper to think of serving God, the fountain of good, with cold, external obedience, without the heart. God says to him in his word, "Seek my face." And he can reply from the heart, "Thy face, Lord,

Lord, will I seek." Having high and adoring thoughts of God for his own excellence, the divine law, which requires perfect, perpetual obedience, and condemns every transgression, appears perfectly holy, just and good. With David he loves the divine law because it is reasonable in its requirements and penalty, and because it illustrates the character of the great Lawgiver. These feelings toward God and his law give him strong and affecting apprehensions of sin. He does not so much abhor sin, because it will make him miserable, as because it is an affront to the best of beings. In this view he hates sin as the greatest of evils; and he loaths himself for having committed it. With Job he can exclaim, "Behold I am vile." He feels that God would be just and good, in casting him off. He perceives the fitness and propriety of punishment in the divine government. The glory of God appears to him an object in itself so desirable, so great and important, that he most cheerfully gives up every thing to have this secured. The language of his heart is, "Let God be glorified, whatever becomes of me." As the greatness, goodness, and majesty of God rise in his view, he sinks in his own esteem. Some who think they have experienced religion, feel greatly exalted in their own esteem. What they suppose God has done for them seems so distinguishing, that they raise themselves above the common level, and feel as if they were the peculiar favourites of Heaven. But the person, who truly receives Christ, has such discoveries of the purity and uncreated glories of Jehovah, that instead of rising, he sinks in his own esteem; and this self abasement is in proportion to the clearness, with which he apprehends divine glory. The Scriptures teach that the Lord is a jealous God, who "will not give his glory to another." And the person, who receives Christ, is jealous for the glory of God; and from the views he has of himself and his vileness, he is anxious to know how he can be made happy consistently with the divine honour. To this solemn and momentous inquiry the Bible, blessed volume! affords a full and satisfactory solution. The gospel reveals the person and work of the Mediator. Christ has condemned sin in the flesh, and stripped sinners of all excuse for their rebellion against God. God can now be just, and the justifier of him that believeth in Jesus: and he can be just in dooming the impenitent to hell. He can save sinners through his Son, and be glorified by displaying his grace. Now to receive Christ is cordially to approve of his work as Mediator, condemn self and justify God. The way of salvation, pointed out in the Bible through the glorious Mediator, appears to such an one excellent and proper, because in this way God is glorified and the sinner humbled. Christ appears lovely to him, because he has glorified God. This is that, for which the Saviour appears to him supremely excellent and worthy of affection. A holy Saviour is such an one as he would have; a Saviour to save from sin. As
God,

God, Christ is regarded as the object of humble reverence ; and as man, he is contemplated in his holy submission and obedience, with complacency. His whole character is admired ; his example is imitated ; his laws are obeyed. His yoke is found to be easy and his burden light by all, who cordially receive him. They feel that his commands are not grievous : they cheerfully submit to his disposal ; they depend upon his Spirit for teaching and direction. Of his fulness they receive even grace for grace. His worship is now delightful, the instructions of his word are sweet, and the promotion of his cause seems an object of the highest importance. Their hearts' desire and prayer is that others may come to the knowledge of Christ, and be saved. Worldly pursuits no longer seem to them of that importance, with which they were once contemplated. The vain and unsatisfying amusements of the world are forsaken, and their pleasures now flow in a new channel. Christ is unspeakably precious, his love constrains them, and they cheerfully give up themselves to him forever. These are some of the feelings of those, who receive Christ and become entitled to eternal life in his kingdom. To as many as receive him, to them he gives power to become the sons of God. Strong are the inducements for the young to hearken to the Saviour, and thus receive him.

AMATOR.

THE FOLLY OF WITHHOLDING MORE THAN IS MEET.

SOLOMON declares, and experience proves, that "withholding more than is suitable tendeth to poverty ;" that by refusing to expend men often destroy.

The husbandman, who does not cast *good* seed into the furrows, who does not faithfully manure and cultivate his soil, though he may save considerable expense and labour, robs himself of his expected harvest.

The minister of religion, who, "greedy of filthy lucre," engages in commerce, or banishes himself from his study to his field, and he who, being "a lover of pleasure," spends his time in idle visits or vain amusements, unfits himself for the ready and dignified discharge of his official duties. This wounds his reputation ; this weakens the affection and respect of his people. They become less punctual in their kind attentions and little gratuities, which in a year would perhaps outweigh the profits of his labour and business, or have been a rich compensation for the time he spent in visits and amusements.

The people withhold more than is meet ; it tendeth to spiritual poverty, when to save a few cents to each family, they refuse to compensate

compensate their minister in an honourable manner, especially when they show a grudging, unkind parsimony, withholding those kind offices and endearing benefactions, which other people in general bestow on their spiritual guides, and which he had expected from them.

So treated, the minister soon becomes discouraged. He imagines he does not enjoy the affections of his people, and that he can do them no good. His heart is wounded; the nerve of exertion is unstrung; there is little fervour, life or affection in his labours. The fire of his zeal is gone out. Consequently, feeble impressions are made on the minds of his hearers. They are neither persuaded, nor instructed, nor moved. They continue in their errors, their guilt and their danger. The first cause was on their part, a little carelessness or unkindness, or withholding more than was meet. It produces spiritual poverty.

When in a sick room I hear the physician, instead of conversing with his patient or the nurse, telling to some indifferent person the news of the day, I say he withholds more than is meet from his patient. He will not employ this physician in his next sickness. He thinks he does not understand his disorder, or is not concerned for his recovery. A physician, especially in a sick room, should talk of nothing, but pain and sickness, and their remedies.

When a parent detains his children from school, to save a few shillings expense for their instruction, and to gain a trifling sum by their labour, he withholds more than is meet. Their understandings are not informed, their hearts are not cultivated, they are ill prepared to make their way through a bad world. The unkind parsimony of the father tends to the children's poverty.

When the wife, whose great business it is to, sooth, to cheer, and encourage her husband, refuses those delightful smiles and kind attentions, which animate and rouse his drooping spirits, she withholdeth more than is meet; it tendeth to poverty and every wo. He is burdened and perplexed with his business, he is disappointed of expected felicity at home; anger kindles, and domestic enjoyment is murdered. A cheerful, pleasant, and attentive wife will rule the heart of a lion. Man has no power against her, who, adorned with smiles, proffers her kind offices. She is irresistible: but the moment she becomes unsocial, inattentive, and unkind, she loses all her power. Her passions may be violent, but like the foam of ocean on the rocks, they meet with nothing but resistance. She now produces as much disgust, as enchantment before. Alas, how many people withhold more than is meet! it tendeth to poverty.

PETROS.

BAPTISM NOT IMMERSION.

IN John's gospel, iii. 22, we have the following account: "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized. And John also was baptizing in Enon, near to Salim, because there was much water there: and they came and were baptized. For John was not yet cast into prison. Then there arose a question, between some of John's disciples and the Jews, about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him."

We are informed in this passage, in connexion with the baptizing of Christ and John, that there was a question agitated, between some of John's disciples, and the Jews. The question respected purifying, or what the Jews knew by that name. They came to John with this question, but proposed it to him, under the name of BAPTIZING: "Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him." The evident conclusion from this is, that the Jews' purifying, and John's and Christ's baptisms, were the same thing. The Greek words, *katharismau*, purifying, and *baptizei*, baptizeth, are here used as perfectly synonymous. Therefore baptism is no more immersion, than the Jews' purification was immersion. Accordingly Paul, in Heb. ix. 10, speaking of the various Jewish purifications, calls them divers *baptisms*, as it is in the Greek.

And that the rites performed were the same, appears farther, from the baptisms of John and Christ being nothing *strange* to the Jews. They never appear to have been struck with any thing in the practice as *new*. The rite was, as far as appears from the scripture accounts, perfectly familiar to them. They made some inquiries respecting the administrator's authority to baptize or purify such multitudes. In this passage, their inquiry seems to have arisen from a doubt, whether Christ did not infringe upon John's commission, as John's answer to it manifests. But the thing performed never excited any wonder, nor was the subject of any inquiry among them, though they were exceedingly tenacious of the Mosaic rites, and opposed to whatsoever differed from them. This confirms the idea, that the baptisms of John and Christ were of the same mode or form, with the purifications well understood among the Jews. As religion was then in a low state among them, these rites had doubtless been greatly neglected, especially among the common people. And as Moses was commanded to sanctify the nation, before God appeared to them at mount Sinai; so the baptisms of John and Christ, by which the people were called

called to a general purification, were to prepare them for the appearance of Messiah, and for the visible erection of his kingdom among them. These baptisms did not therefore essentially differ from the ancient purifications, either as to substance or form.

But were not these purifications performed by immersion? By no means. We are informed by this same evangelist, chap. ii. ver. 6, that at the marriage in Cana of Galilee, "there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece." Here according to the general custom was a complete apparatus for purifying. All the family purifications could be here performed. But these vessels contained only from nine to thirteen gallons and a half, the firkin or *metretee* being a measure of four gallons and a half. And surely in a water-pot of this dimension, no mature human body could be immersed, or put wholly under water. As these purifications therefore were not performed by immersion, so neither were the baptisms under consideration, the latter being the same with the former. And the word *baptize* cannot be shown to signify immersion only, till water-pots, containing about a third of a barrel, can be proved to be sufficiently large to receive whole bodies of men and women.

And since the word baptize or baptism does not authorize immersion, there is nothing which does. There is no example, in all the New Testament, of a person's being baptized thus. No person of candour, who is acquainted with the Greek language, can follow the administrator and subject any farther than *to* the water, and rarely so far. And should any English reader insist, that they went *into* the water, he must also insist that Christ went up in the mountain, for the same word is used.

Nor does the *thing signified* by baptism require immersion. Were it only a washing of the body, then the more universal the application of water the better. But it has respect to the soul, and denotes mental purification, or the removal of moral defilement. This can be signified as well by a partial, as by a universal, washing of the body. Thus David thought, when he said, "I will wash my hands in innocency; so will I compass thine altar, O Lord." Thus Pilate thought, when he washed his hands to testify himself clear of guilt, in crucifying Christ. Thus Christ thought, when he washed his disciples' feet, as significant of their part in him, their sanctification, humility, and brotherly love. When Peter understood the signification of this washing, he wished to have more water applied to him; but even he did not conceive immersion, or a universal washing of the body, to be necessary. Christ corrected his error, in making too much of the outward ceremony, by saying, "He that is washed, need not, save to wash his feet, but is clean every whit;" that is, so far as he can be cleansed by typical or ceremonial washing. The two former instances

instances show, that it was an ancient *custom* to express innocence of mind, by washing the hands, and not the whole body. And with this agree the Jews' baptizing, or washing their hands, at coming from the market.

Moreover, the thing signified by baptism is often expressed in the Old Testament, by sprinkling and pouring. It appears therefore very evident, that immersion is not necessary to baptism. Those, who make it so, do it without divine authority.

ADMONITORY PROVIDENCE.

The following remarkable providence, which transpired in the neighbourhood of the writer, is submitted to the Editors.

A CANDIDATE for the gospel ministry was lately invited to settle over a congregational society in Massachusetts. In giving the invitation, there was a general union in the church and society. A few, however, on the ground of religious sentiment, were opposed to the settlement. Among the opposers, one man was exceedingly bitter. This man was open and explicit in expressing the hatred of his heart toward those doctrines, commonly called the doctrines of grace, that were preached by the candidate. The invitation was accepted, and the day appointed for the public consecration. A few weeks previous to the day, in conversation with some neighbours on the subject of the candidate's settlement among them, the man uttered himself in the following manner, "I wish I may die before he is settled here." The appointed day approached, and the man remained unrelenting in his opposition. On the morning of the Sabbath preceding the day of ordination, being in usual health and busied in some domestic concern, he was seized in a very surprising manner. In an unexpected moment, he was stricken into a state of insensibility, speechless and helpless. In this melancholy state he continued till Wednesday morning, the day for ordination, when, about two hours before the commencement of the public solemnities, according to his own desire, he *expired*. His case was so extraordinary as to baffle the attempts of skilful physicians, either to restore him, or satisfy themselves as to the natural cause of his situation. To all, who witnessed the solemn scene, it evidently appeared, that, like Uzzah, for his presumption in touching the ark, this man was smitten by the hand of the Lord.

This alarming providence speaks with warning voice to two classes of sinners. Those who wantonly trifle with such solemn things as death and eternity, are admonished to think of that miserable man, and seriously consider the impiety and danger of such

such presumption. What a profane use is often made of death, as well as the name of God, those, who are conversant in the world, too well know. Let those, who trifle with sacred things, and imprecate death and damnation on themselves, reflect on the awful consequences, which they would realize, should God take them at their word ! In the above instance, it seems that God, in anger, granted the presumptuous wish.

This affecting event may be improved as a warning to the virulent opposers of divine truth, and of the faithful preachers of the gospel. Those, who oppose the pious ambassadors of the Lord, as such, touch the apple of his eye, and are, sometimes, brought to a miserable end, to deter others from fighting against God. Christ says, he that despiseth his children, especially his ministers, despiseth him ; and a man had better be cast into the depth of the sea, with a millstone about his neck, than offend one of his little ones.

THE UNFAITHFUL SHEPHERD.

ON the plains of Pampas, whose herbage is perfumed with flowers, whose streams glitter with sands of gold, whose groves are vocal with song, Lorenzo tended the flock of Chreeshno. His master furnished him all that was convenient and pleasant. Orange groves shaded his dwelling ; the majestic La Plata rolled its waters on the north ; the distant spires of Buenos Ayres shone like meteors of light ; the towering mountains of the west reminded him of the rising sun, before it was visible from his residence. His mind was informed, his manners polished, his heart sympathetic, his name beloved. His situation and employment were enchanting. Luxurious leisure, instruments of music, and all the beauties of nature, delighted his solitary hours. Invited to the mansions of the rich, he carried with him hilarity and mirth, a cheerful heart, a smiling countenance, the wish to please and power to charm. Chreeshno had given him a map of the country, exhibiting each fertile valley, dangerous precipice, barren desert, and howling forest. Telescopes of various powers made visible every enemy before he came near.

The most eminent usefulness encouraged the labours of Lorenzo ; yet by an ill judged tenderness, his exertions were fatal to many, and injurious to all his flock. He never alarmed, he never disturbed them. If oppressed by the heat of the climate, they reclined under the shade, till famine or death came upon them ; his *feelings* forbade him to rouse them. If they wandered round stagnant pools, till the noxious *effluvia* produced contagion and disease, he could not pain himself to drive them away. If he saw them loiter on tracts of barrenness and desolation, there they remained, till consumption

sumption wasted their lives. If he saw the wayward ascend a dangerous summit, he dared not lift his warning voice, lest he should frighten them, and disturb others. If robbers entered his fold, his care and labour were lessened, and this comforted his heart. Such was his sloth; nor were his labours less fatal. While his lambs were falling from the craggy precipice, he was building fences round the pleasant ponds; while they were sinking in miry swamps, he was obstructing their ascent to the grassy hills; while they were nibbling plants of poison, he was exploring the woods, hunting for beasts of prey. By this mode of conduct he saw his flock daily perish around him; the fields were white with their bones, and the survivors were exposed to the same ruin. Yet Lorenzo had the reputation of an excellent shepherd. He seemed never to abuse his flock; they did as they pleased. Sometimes the dying cast on him an anxious, accusing, and terrific gaze, which for a moment pierced his heart with terror; but from the malignity of their disease, their voice of agony was soon lost in the silence of death, and his wonted gaiety returned.

Reader, suppress thine indignation against Lorenzo. Seest thou yonder group; the undevout and gay successors of the fishermen of Galilee? When their people are most absorbed in the world, and enchanted with sinful indulgences, they seize that time to declaim against the evils of severe discipline, and the melancholy effects of rigid self-denial. When their people consume their time between the toils of business, the licentiousness of a ball room, a voluptuous feast, a card table, a jovial party, or a play house; then their arguments are warm, their words glow, their ingenuity astonishes, while they show how much a man may indulge his passions; how natural, how delectable, how innocent, are such pleasures.

When their people have so departed from the opinions, manners, and religion of their fathers, that their fathers would not know them; then these pastors select and set in order all the weaknesses, and errors, and faults of other times. When their hearers, instead of being cumbered with prejudices and attachments in favour of former days, are proud to despise authority, and to adopt opinions, whimsical and absurd, because they are *new*; then are they told how happy is independence of thinking, how dangerous it is to be influenced by others; that, therefore, creeds, and confessions, and systems, blast the buds of genius, and paralyze all the powers of the mind. When men are very indifferent what others or themselves believe, or whether they believe any thing serious; then do they hear the most heart felt complaints, the most dismal mournings against persecution, bigotry, and intolerance. Liberality and catholicism are as fluently repeated, as if they had a charm to inspire with grace and wisdom.

Instead

Instead of announcing the terrors of the Lord, and declaring the *whole* counsel of God, these pastors coldly describe the beauties of *morality*, the *conveniences* of Christianity, and the *profitableness* of a godly life. A measure just as wise, as if they attempted to warm themselves by the representation of *Ætna*, entertain their friends with the *picture* of a feast, make themselves rich by seeing the *plan* of a commercial city, or defend themselves in a siege with the *history* of a battle.

Instead of shewing their people how Paul argued, and Jesus preached, they inform them how Plato reasoned, and Tully spoke. Instead of proving from the word of God the depravity of man, and the ruin coming on *all* impenitent sinners, they inveigh against a few persons, who have been publicans or harlots, thieves or murderers. Instead of showing their hearers that the Son of God has borne our sins in his own body, made propitiation for sin, that all men should honour the Son, as they honour the Father; they floridly declaim respecting the benevolence of Deity in appointing the *man* Christ Jesus to be an example to believers; by his blood, sealing the truth of his mission; by his resplendent virtues, rising above Moses, Mango Capac, or Mahomet. Instead of warning the rich against pride and luxury, the poor against dishonesty and discontent, the young against licentiousness and vanity, and those advanced in life against love of the world, and selfishness, they speak of these sins in such a *general* manner, that no individual, or class of individuals, seems to be reprovèd; not one is made to feel guilty. When the poor in spirit are hungry for the bread of life; when awakened sinners inquire what they must do to be saved; when their bodies tremble, when every nerve is torture, and every thought is anguish, then instead of being cheered with the glad tidings of gospel mercy, and the promises of the Saviour, they are told the evils of fanaticism, the danger of dwelling on gloomy and terrible subjects; they are presented with the eloquence of the orator, the *prettiness* of his delivery, the logic of his arguments, the harmony of his style, and the splendour of his figures. These, like a merry song in a funeral procession, increase the gloom, and pierce the heart with new miseries.

Ye ordaining councils! from you we demand the souls destroyed by these wayward pastors. Why lay ye "hands on skulls that cannot teach, and will not learn?" on those infinitely more cruel and wicked, than Lorenzo the shepherd?

EUSEBIUS.



SELECTIONS.

Selections.

EMINENT WITNESSES TO EXPERIMENTAL RELIGION.

(Continued from p. 309.)

XVIII.

JOHN LORD HARRINGTON.*

Born A. D. 1592. Died 1613—14.

THIS pious young nobleman was the intimate friend and correspondent of the preceding prince Henry. He possessed good natural parts, and had an education suitable to his rank; but was chiefly eminent for his piety and religion, which was very uncommon.

He was particularly strict in family duty, and in the devotion of the Sabbath. He made it his constant practice to keep a diary of his experience, in which he carefully minuted his progress in the divine life, and the additional strength he gained from time to time over his natural corruptions.

In his last sickness he rightly apprehended his dissolution drew near; as his illness appeared to be the effect of some slow, but fatal, poison, received from the Jesuits, as was supposed, during his foreign travels.

Death, however, was no object of terror to him, for he earnestly desired his celestial home. But about two hours before his decease he declared that he still felt the "comfort and joys of assured salvation by Christ Jesus." And when the hour of his departure arrived, he exclaimed, "O that joy! O, my God, when shall I be with thee!"

Thus lived and died this excellent young man, within twelve months after succeeding to his father's title and estate, as lord Harrington of Exton.

NO. XIX. LADY LUCY JERVOICE.†

Died 1641.

THIS lady was not only distinguished for eminent and evangelical piety and virtue; but in her last sickness had remarkable experience of the power of divine grace, which alone is able to administer "living comforts in dying moments."

Having had some trying sensations of spiritual desertion, she one day, in her last sickness, cried out to a friend, "O he is come! he is come." "Who is come?" said her friend. "The Spirit of comfort is come, and hath testified to my spirit that Jesus Christ is mine; and that, through him, heaven shall be mine hereafter."

After

* *Nugæ Antq. and Clark's Lives.*

† *Wilford's Lives.*

After this she called together her children and blessed them in these emphatic words—"The God of Abraham, the God of Isaac, the God of Jacob, bless you, and bestow upon you, not greatness, but goodness; not riches, but righteousness, and the graces of his Holy Spirit, that every one of you may live in the fear of God, in the faith of Christ, in all duty and obedience to your father, and true love to one another, all the days of your life."

(*To be continued.*)

THOUGHTS ON ETERNITY.

ETERNITY! What is it? Who can explain it? Who can comprehend it? Eternity is a duration without limits. Properly speaking, that only is eternal which hath neither beginning nor end. In this sense, God alone is eternal. *He is the same from everlasting to everlasting; the high and lofty One who inhabiteth eternity.* There are some creatures which have both a beginning and an end, as the whole brute creation. There are others which have had a beginning, but shall have no end; such are angels and the spirits of men; But O! how deeply does it concern a creature, born to live forever, to make himself acquainted with that future state to which he is hastening: and what subject is more suited to restrain the licentiousness of this thoughtless age, than that of *eternity*? Let a few minutes then be devoted to the serious perusal of the following pages.

The soul of man is immortal. This is a principle on which all the divine dispensations are founded. It is abundantly asserted in the book of God. Our Saviour maintains the future existence of the soul, from God's calling himself the God of Abraham, Isaac, and Jacob, many years after their death; *For God, said he, is not a God of the dead, but of the living.* The same divine Teacher asserts, that though *men may kill the body, they cannot kill the soul*; but if the soul died with the body, or ceased to think or act after death, they might kill the soul as well as the body. The apostles speak of *giving up the ghost*, (or spirit) *of the spirits of wicked men being in prison*; and of *the spirits of just men being made perfect*.

The Scriptures also speak of a state of happiness in heaven, and a state of misery in hell, and affirm that each of these is *eternal*.

Thus we frequently read of *eternal life—eternal redemption*, and *eternal glory*. The house to which good men shall be removed, is *eternal in the heavens*. The kingdom which they shall possess is an *everlasting kingdom*. Their happiness is called an *eternal weight of glory*, and it is said, *they shall be forever with the Lord*.

The misery of hell is also *eternal*. Our Lord speaking of it, calls it *the fire that never shall be quenched*; and this he repeats no less than four times. St. Paul says, that the wicked "*shall be punished with*
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everlasting destruction." Jude speaks of the inhabitants of Sodom, as *suffering the vengeance of eternal fire.* Our Lord also describing the day of judgment, says, *the wicked shall go away into everlasting punishment.*

How astonishing then is the folly and the madness of mankind! One would imagine from their conduct, that they expect to die either like the brutes, or else that God had no *wrath* for them to fear, and no *mercy* for them to desire. Look into the lives of men in general, and you will see that *visible* and *temporal* things appear to them the most important; *unseen* and *eternal* things the most trifling. They are eager to provide for their frail dying bodies, and to heap up wealth which they cannot carry with them; but take little or no care of the nobler part of their nature, their *never dying* souls. They are every day laying up for years to come, but take no thought for *eternity.* They are diligent in trading, but negligent in praying. Their shop books are duly posted, but they seldom consult the book of God. Some who have lived 60 or 70 years, and know that eternity cannot be far off, have perhaps, never spent one serious hour in inquiring into the state of their souls, and what preparation is necessary for *eternity.* There are others less busy about temporal concerns, but equally careless about eternal ones. They waste that precious time in unnecessary sleep or recreation, which was given to them to improve for *eternity.* They contrive a thousand methods to kill time. They waste God's sacred time as well as their own, and will not devote even the short interval of a Sabbath to consider the things that make for their eternal happiness. "The life everlasting" is indeed an article of their creed, but is strangely forgotten and lost sight of. The warnings of conscience, the admonitions of friends, have no abiding effect on their mind. Thus they go on, in a round of folly and impenitence, till their foot slippeth in some dreadful moment, and they are lost forever!

One of the fathers, with great beauty and propriety, calls death, "the gate of *eternity.*" The death of a human creature is his passing out of time into *eternity*; and what event can be more solemn? Yet this is so common, that we seldom make any serious reflections on it, and talk of it with as much indifference as any common article of news. With regard to death itself, there is one event to the righteous and to the wicked: but O, what a vast difference immediately succeeds! To each their time of trial is ended, and their eternal state is begun. The righteous man puts off the body with all its cares, temptations and sorrows: his soul ascends to God, and enters upon everlasting rest, security and joy. What a glorious and delightful change! The sinner likewise changes his temporal for eternal things, but it is for torment and misery. *When a wicked man dieth, saith Solomon, his expectation shall perish, and the hope of unjust men perisheth.* His last breath, and his last hope, expire together. He

He shall never hear preaching or praying any more ; never receive one more invitation of mercy. He is brought to the bar of God, to give an account of the time, the means and advantages he hath enjoyed, and to receive his doom. This is the portion of a wicked man ! And is it not then an awful thing to die ? You will think so when the king of terrors seizes you. A man of humour, in his gay hours, wrote and published a history of those who had died jesting ; but he solemnly retracted it in writing, on his death-bed : for he found that death was no jesting matter. “ *Ab ! Eternity ! Eternity !*” said a graceless wretch when dying, looking dismally at those about him, and there he stopped : he said no more ; more he could not say ; more he needed not to say. Ponder upon this example, and if you dread such a death, do not lead such a life.

(*To be continued.*)

A JUST COMPLAINT.

MR. EDITOR,

AS I have claims to the highest antiquity, and my excellence has been universally acknowledged by the churches, I presume to state my complaints to you, hoping through the medium of your publication, to obtain a redress of my grievances.

I was conceived from eternity, brought forth in the garden of Paradise, and remained in a state of infancy till the time of the King of Jeshurun ; when my growth was very rapid. From this period, till the return of the captive Jews from Babylon to Jerusalem, I gradually increased in size as in years. After this, for 200 years or more, my growth was greatly retarded ; but at the æra when arts and sciences attained their highest elevation, from the birth of a great personage, in the reign of Augustus Cæsar, I expected to increase both in stature and vigour. My hopes were not disappointed ; so that in less than a century (which was to me but a little time) I arrived to my perfect stature.

My travels have been very extensive, teaching, at the same moment, myriads of persons of different nations and tongues ; yet few people have been treated with such indifference, prejudice, and contempt as myself. In some assemblies I have been obliged to speak in a language not to be understood by many of the people ; and the poor, in some countries, dare not so much as look at me. In England these abuses have been removed. I have appeared regularly twice a day in some assemblies ; and in the course of the year, have said all that I wished to say ; yet I am sometimes offended, when a certain person supercedes me, for he is but Apocryphal. I however blush to say, that in a city, whose commerce exceeds that of ancient Tyre and Sidon, and whose inhabitants have shewn great affection for me, I have not been permitted for years (except on
some

some special occasions) to speak one connected discourse. I hope this arises from inconsideration, rather than from any dislike which they bear to me.

Amongst prophets, priests, and kings, and the most excellent of the earth, I have been in the habit of attending in their closets and families. Some do still retain me; but far the greatest part of mankind have thrust me out of doors.

There is one circumstance which grieves me much, and it happens even in those temples where I am most honoured. Some time since I was passing by a place of dissipation; and read on its folded doors, before which a crowd impatiently waited, "The doors will be opened precisely at half past Six, and begin at Seven." A few moments of the time were wanting; which no sooner expired, than the crowd forced its way through a passage into the building. I inquired what could excite such earnestness not to be too late. A man, of grave appearance, said I need not wonder, for it was a place of worship; and that the deity who received their homage was the god of this world. It was Saturday night, I therefore hastened home; and on the next morning appeared in the public assembly. After one of my ministers had invoked the blessing of God on what I should pronounce, I opened my lips; at the same moment, the angels of heaven, bowing their heads, noticed every sentence: "which things they desire to look into." But how great was my astonishment, when looking round the assembly, there appeared not more than one third present of those who usually attend; and, to add to my grief, I could scarcely be heard; what with the interruptions made by the entrance of the people; the buzz of those who were passing each other in their seats, the rising up and sitting down of others, and the noise of the doors. I proceeded no farther, and went out. My sorrow was, however, still increased, when passing by the doors of the house of my God, I overheard the following dialogue;

A. Are we in time?

B. O yes; the prayer is not yet begun.

A. Well, then, I am time enough!

"Time enough," said I! "What! am I then of no importance! I who dwelt in the heart of Christ, cannot I gain admittance to the ears of this people! Time enough! when God saith, "Wherefore ever I record my name, I will come unto you and bless you." My God, Mr. Editor, will certainly vindicate my cause, and inquire the reason why men will not come to hear

Your much neglected Friend,

THE BIBLE.

Lond. Evan. Mag.

MORAL INABILITY PROVED FROM SCRIPTURE.

ALTHOUGH much has been ably written on the subject of natural and moral inability, its nature and importance do not appear to be well understood by many readers. Probably this may be owing, in some measure, to the want of a few plain scripture examples. If two or three may be likely to yield more satisfaction, with some description of professors, than the usual laboured mode of some writers to explain it, it were easy to select them. Thus, in Luke xi. 7, 8, where the person applies to his friend at midnight for a few loaves, his excuse for declining the application, "I cannot rise and give thee,"—our Lord interprets by "will not." "I say unto you though he will not rise," &c.—The young man (Matthew xxi.) that was commanded to sell his property, and give to the poor, with the promise of a treasure in heaven (see v. 29) had it as much in his power to comply, in a natural sense, as the man in the above parable. Both, however, wanted inclination and will (or moral ability); and neither could properly plead any other excuse for non-compliance than was owing to this cause.

When the apostle John observes, that "whosoever is born of God cannot sin, because he is born of God," none will dispute, and all will perceive, that such a person has it as much in his power to sin, as to natural ability, as ever: but his inclination and will are now against sin; and he is no otherwise unable to sin than in this view and on this account: the love of holiness morally disables him from sinning. In some such sense as this, we must probably understand the limitations of the divine power itself: for God's ability can be subject to no other restrictions than what his sovereign purpose and will have imposed. He has, unquestionably, natural ability to save all; but according to his purpose and will, he is able finally to save only those that come unto him by Christ Jesus.*

We cannot, however, lay the blame of a disobedient life any where but on our own evil, perverse natures: for we pursue our own will and inclination, in preferring folly to wisdom, and iniquity to holiness. We love darkness rather than light, while our deeds are evil: and this is, undeniably, our reason for following the works of darkness, and not because we have no natural ability to renounce them. Nor, had we any other plea for rejecting Christ and his kingdom, in our natural state, than what ought to be sought for in the perverseness of our wills; "we would not have this man to reign over us:" we did not like it. Hence it happeneth, that when once sinners are willing, in earnest, to be saved, all difficulties in the way presently vanish; they find a willing Christ and faithful promises; and along with these, ability to forsake all for them. So true is it, that nothing keeps us from
Christ,

* Heb. vii. 25.

Christ, but the disinclination of a sensual mind and unbelieving heart.† We will not come to Christ for happiness, but are quite willing to go elsewhere : because that better suits our foolish imagination and depraved taste. This is our *cannot*, which leaves us under all the guilt of a *will not*.§

It has, I think, been deemed the grossest Arminianism for a preacher to say, “We may all be saved if we will;” but it seems perfectly consistent with the soundest Calvinism and plainest Scriptures, since nothing but a will is requisite to be made partakers of divine blessings. “Whosoever will, let him come and take of the waters of life freely.” It is, moreover, as comfortable Calvinism to those who desire, above all things, to be saved, as that God hath no pleasure in the death of the sinner, but rather that he turn and live ; for if they are truly willing, grace has made them so ; and what is there to hinder their salvation, when God is as willing as they ? This, however, it may be needful to remark, is more than a feeble, indolent, ineffective wish. It is that which originates in the power of God, and is effectual to all the purposes of subjection to his will, and delight in his service and ways ; “for it is God that works in us both to will and to do ;” though it is purely our work to oppose his will, by obeying our own.

It will hence appear, that the above distinction is not so trifling and unimportant, as some would have us believe ; for it obviously enters into the composition of divine truth, and makes no inconsiderable part of our own experience. It is clear also, that sinners are not dead, in the sense of stones and posts ; for then they would be as innocent as they, in the gratification of every evil propensity. Nor, in that case, would the Spirit of God have employed entreaties, warnings, exhortations, invitations, &c. to persuade and to overcome their prejudices, disinclinations and aver-
sions. It is more certain that spiritual death is described as a sleep,* in which all the powers of the mind are entombed in ignorance and kept under the dominion of flesh ; for “to be carnally minded is death.” A death more nearly a-kin to that of the devil, which consists in pride, hatred, enmity, and alienation of heart from God, than to that of a senseless log of wood. Thanks be to God, if he hath conquered our hearts, and made us willing in the day of his power ! for, like others, we were destroying ourselves, by willingly following the devices and desires of our own hearts, even when the light of truth and strong convictions opposed us therein.

Lond. Evan. Mag.

† John v. 40. § Isa. i. 19, 20. Ps. lxxxi. 11, 12. * Eph. v. 14.

Religious Intelligence.

UNITED STATES.

Report of the Trustees of the Hampshire Missionary Society, made at their Annual Meeting in Northampton, the last Thursday in August, 1806.

THE Trustees inform the Society, that the missionaries, employed the last year, completed their respective Missions without any special inconvenience, with honour to themselves, and advantage and success to the common cause.

Rev. Messrs. Payson Williston and Thomas H. Wood, laboured in the counties of Onondago and Chenango; each of them fifteen weeks. Mr. Wood rode 1400 miles, preached 70 sermons, administered the Lord's supper once, baptism 15 times, visited 11 schools and about 300 families, attended several conferences and distributed the Society's books, as he had opportunity, and found there was need.

Mr. Williston was not less active, laborious and faithful in performing the several parts of his mission.

Rev. Royal Phelps performed a mission to the westward of only 8 weeks. From his journal it appears that he had a truly missionary spirit, and laboured without ceasing, and to much effect. These missionaries, who have entirely approved themselves to the Trustees, assure you of the respect with which they were commonly treated: of the readiness shewn to hear the word preached; to receive more private instruction and attend conferences for religious conversation. Their services were gratefully acknowledged. A repetition of similar ones earnestly requested, missionary institutions highly estimated, and their benevolent exertions, almost every where thankfully owned. Often it was difficult for the people to utter all they wished and experienced. In

divers places an hearing ear was granted. The hearers hung on the lips of the animated speaker; eager to hear, desirous to improve, slow to depart and ready to return. Impressions were made by the truth, faithfully and powerfully preached, which, it is hoped, will be permanent. The Holy Spirit working effectually with the word: renewing the heart and reforming the life. They state that such is the destitute and helpless condition of many of the new settlements, that they still greatly, and probably will long need all, which the funds of this society, and other societies, will be able to do for their relief. Many of the infant plantations are small and scattered: some of them are divided in their religious opinions, and some are broken by sharp and unchristian contentions. Messrs. Williston and Wood had a friendly interview with the New-Stockbridge Indians, under the immediate care of the Rev. Mr. SERGEANT. Something was said relative to a mission among some remote tribes of Indians; particularly the Miami and Delaware. Though at present your funds are small, and though few are qualified, and inclined to undertake such a mission, and though yet little is doing, the friends of souls are earnestly looking for the time when a wider door may be opened to preach to the natives the everlasting gospel of the blessed God and our Saviour.

Rev. Messrs. Joseph Field, Samuel Sewall and John Dutton fulfilled a mission, in the whole, of fifty-four weeks, in the counties of Oxford and Kennebec in the District of Maine. Mr. Field preached 83 times; 35 on the Lord's day, and 48 on other days; administered the Lord's supper four times, and seven baptisms, inspected schools and attended funerals. Mr. Sewall rode nearly 1400 miles, preach-
ed

ed 133 sermons, visited private families, attended conferences, and performed other missionary labours.

Mr. Dutton was equally disposed and enabled to discharge the important trust committed to him. They rendered useful services to the Society; their labours were gratefully received and crowned with success. All your missionaries agree in the utility and necessity of continuing these missions, of increasing the number of labourers, and contracting the field of labour.

The labourers being few and their harvest plenteous, and desirous of doing more good, the field of labour may be improperly extended and the proposed effect diminished. Every thing cannot be effected, and should not be attempted, by a few persons in a short time, embracing a large extent of territory in their commission. Fearing lest they should not do what is expected and allotted them, they are induced to pass rapidly from place to place, and lessen their ministerial services. They cannot do what they would. Could three objects be gained; an increase of missionaries, a contraction of their limits, and a lengthening of their missions, much greater good would be effected. At present necessity restrains your operations. Providence may in time remove these difficulties, brighten your prospects, enlarge your funds, and furnish sufficient numbers to preach in remote parts the unsearchable riches of CHRIST, to the instruction, conversion and salvation of many thousands of precious and immortal souls. Larger contributions have been made to the funds in the new settlements the last year, than before.

The Trustees at their last annual meeting appropriated for the present year, for missions, a sum not exceeding 900 dollars, and for books the sum of 400 dollars. You have now five missionaries in your employment—Rev. Messrs. Joseph Blodget, David H. Williston, John Dutton, Royal Phelps and Nathaniel Dutton. Messrs. Blodget, Williston and John Dutton, are employed in Oxford and

Kennebec counties, for fifty weeks in the whole. Messrs. Phelps and Nathaniel Dutton, are employed in Onondago and Chenango counties and on the Black river, for fifty-two weeks, making in the whole 102 weeks' service for 856 dollars.

As yet but a few communications have been received from the missionaries; these are of an encouraging and pleasing nature. As in former years the Trustees have attended to the distribution of books. They conceive that this object justly claims much attention, and must claim it in future. In this way continual and rich instruction is easily, cheaply, and extensively diffused. The books which have been sent this year to be distributed will appear by document (A) as will those which are now on hand.

Availing themselves of a large impression of *Vincent's Explanation of the Assembly's Catechism*, a very valuable work, made at the desire of several Associations, the Trustees have taken for the Society's benefit 700 copies at a very reasonable price; one hundred and sixty of which have been exchanged for 2,000 sheets of Tracts and other works proper for distribution. Bound with Vincent, is a well written address on the subject of prayer and family religion, by Rev. Dr. Trumbull. The neat profits of a good work, called the *Panoplist*, arising from the sales in this county, have been offered by the Editors for your benefit; and will add between 70 and 100 dollars to your funds for the present year. The Trustees state that several donations have been made by individuals, well wishers to the cause. Hon. William Phillips, Esq. of Boston, has given *fifty dollars*; which has been acknowledged in a letter of thanks addressed to him.—

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A. This document exhibits a list of the books sent for distribution into the new settlements, by the trustees of the Society in 1806. The total number of the books and tracts was 4331.

Liberal

Liberal sums have been received this year from the Female Association: see document (B.) It is believed that many streams will yet flow from that source into your treasury, which will benefit and rejoice those who need and desire pious instruction. The charitable contributions made at different times since the last meeting have increased the funds. The annuities have been generally though not wholly paid. Various reasons may have produced a temporary delay. Seasonable payments are useful and enriching to the funds: as monies, not soon needed, are loaned. The monies which have been received for the funds, will appear from document (B & C) being 1303 dolls. 34 1-2 cts. The expenditures from document (D) amounting to 1142 dolls. 53 1-2 cts. The present state of the Treasury with the report of

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B. & C. These documents exhibit a statement of the increase of the funds of the Society, from Aug. 29, 1805, to Aug. 28, 1806, of which the following is a summary:

By Female Charitable Associations	D. C.
Towns in the county of Hampshire	289 69
Out of the county	851 95
New settlements	66 50
Profits of Doddridge's Rise and Progress	66 49
	28 71
Total,	1303 34

...

D. The following is a summary of the expenditures of the Society between August 1805, and August 1806, as exhibited in this document.

Missionaries	711 14
Books	380 66
Indian Youths	10 00
Contingent	40 73
	1142 53

the Auditing Committee from document (E.)

The Trustees hope they can say, Hitherto hath the Lord owned and prospered the institution. Many have been disposed to advance this great and good work. While some have readily honoured the Lord with their substance, and repeatedly consecrated a part of their earthly treasures to charitable uses; others have been found and inclined to carry into full effect the benevolent designs of the Society. The liberal aid afforded by numerous female associations for the purchase of Bibles and other suitable books, should not be forgotten and suppressed. No small praise is due to God for this very thing. It is what might have been looked for from the readiness of pious and charitable women to do good; from their compassion for souls and their earnest desire to spread the truth.

The present state of the funds will not let us doubt of being able to furnish future supplies, for our distant settlements. But, since continued efforts require continued supplies, the

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E. The Committee appointed by the Hampshire Missionary Society, at their meeting in August, 1805, to examine and report the state of the Treasury, ask leave to report:

That they have examined the Treasurer's accounts, and find them regularly charged, well vouched and rightly cast; that there is now in the hands of the Treasurer in cash the sum of

\$26 65

In promissory notes, with good

sureties, on interest, the sum of

2056 55

Amounting to the sum of

2083 20

Which is humbly submitted.

ASA WHITE,
JONA. WOODBRIDGE,
NATHANIEL ELY,

} Audit'g
Com-
mittee.

Northampton, Aug. 26, 1806.

the friends of CHRIST and humanity will not discontinue them. Having begun well, they will go on and further the important design. Many considerations will powerfully resist fainting and weariness in this acceptable service of Christian love. It will be useful frequently to recollect how many societies of Christians are engaged in this work. With what views, in what ways and to what glorious purposes they pursue it: How their love and zeal, their faith and hope grow exceedingly. Plans are ripened, means provided and instruments furnished to undertake very laborious, difficult and hazardous enterprizes in the cause of the dear Immanuel. In Europe this work is pursued with unremitted assiduity and unabated zeal, with sanguine expectation and ever memorable success. In this country too, the same spirit, kindled from above, glows, spreads and strengthens. Almost throughout the United States similar societies are formed, measures adopted, monies collected, and persons employed to spread the savour of divine truth far and wide. The gospel of CHRIST is thus preached to multitudes, who, without such benevolent aid, would live destitute of the means of grace, plunge deep into ignorance and error, and probably transmit a dreadful and odious inheritance of ignorance, error and corruption to their posterity. It is not easy for those, who have been always favoured with a fulness of religious advantages, duly to estimate their own mercies or keenly feel for their brethren famishing for want of the bread of life.

It is refreshing and animating to dwell upon the good already produced. The solitary place hath been made glad, and in the desert they have sung the songs of Zion. Churches have been planted, ministers settled, and the word and institutions of CHRIST have proved the power of GOD and the wisdom of GOD unto the spiritual good of perishing sinners. The eyes of the blind have been opened, and the ears of the deaf have been unstopped; the lame

have leaped, and the dumb have sung the praises of redeeming love. Christians have been edified, quickened, comforted and sanctified by the truth, ordinances and grace of CHRIST. This is the work of God; wondrous and joyous to our minds and hearts.

It is an high honour to be workers together with God in forwarding the work of redemption, in building up Zion, in bringing sinners to the knowledge and obedience of the faith, and preparing them for immortal blessedness.

It is well to reflect that much remains to be done; that much may be done by good people; that much is expected of them; that for this purpose God bestows his bounties; that all which they and others call their own is the Lord's; that he demands a portion of what he gives, for his more immediate use. Such an application is acceptable; an odour of a sweet smelling savour unto God. He can abundantly bless you for your labours of love in his cause. He can constantly satisfy liberal and holy souls from his own all-sufficiency and the inexhaustible fulness of Jesus Christ. Animated by such powerful considerations; impelled by such weighty motives, will not the friends of Christ and of mankind persevere in their prayers and liberalities, their services and efforts, until, by the grace of God, the wilderness shall universally become like Eden, and the desert like the garden of the Lord?

The Trustees suggest to the society the expediency of recommending to the several Congregational and Presbyterian Societies in the county, a contribution to aid the funds of the society, to be made on the annual Thanksgiving, or on some Lord's day near, as shall be judged most eligible; and that this Report should be published, circulated and previously read in public. While doing good to others, you may humbly hope that God, who both ministers seed to the sower and bread to the eater, will not let you lack any good thing; and that he

he will increase the fruits of your righteousness; that you may be enriched unto all bountifulness; for which liberality of yours many thanksgivings will be rendered unto God through our Lord Jesus Christ.

In the name of the Trustees,
SAMUEL HOPKINS, *V. Pres.*

At a meeting of the Society, Northampton, Aug. 28, 1806, read, accepted and voted to be printed, distributed and publicly read, as reported by the Trustees to the Society.

Attest,
PAYSON WILLISTON, *R'g. Sec.*

Officers of the Hampshire Missionary Society, appointed at their annual Meeting the last Thursday in August 1806.

His Excellency CALEB STRONG,
Esq. President.
Rev. SAMUEL HOPKINS, D. D.
Vice President.

TRUSTEES.

Hon. JOHN HASTINGS, Esq.
Rev. JOSEPH LATHROP, D. D.
Hon. EBENEZER HUNT, Esq.
Rev. JOSEPH LYMAN, D. D.
JUSTIN ELY, Esq.
Rev. SOLOMON WILLIAMS,
WILLIAM BILLINGS, Esq.
Rev. DAVID PARSONS, D. D.
CHARLES PHELPS, Esq.
Rev. RICHARD S. STORRS,

RUGGLES WOODBRIDGE, Esq.
Treasurer.

Rev. ENOCH HALE, *Corresponding Secretary.*

Rev. PAYSON WILLISTON, *Recording Secretary.*

Standing Committee of the Trustees.

Rev. JOSEPH LYMAN, D. D.
WILLIAM BILLINGS, Esq.
Rev. ENOCH HALE,
Rev. SOLOMON WILLIAMS,
CHARLES PHELPS, Esq.

Panoplist.

EVANGELICAL SOCIETY.

IN the Western District of Vermont, there has lately been formed an Association, by the name of "THE EVANGELICAL SOCIETY," whose object is to aid pious and ingenious young men, in indigent circumstances, to acquire education for the work of the Gospel Ministry. The great scarcity of regular ministers in this thrifty portion of our country, and the recent revivals of religion in that quarter, led to the establishment of this benevolent institution, which was first organized at Pawlet, March 6, 1804. The officers of the Society are a President, Vice-President, Secretary, Clerk, Treasurer, and a board of nine Trustees, chosen annually by ballot. The Trustees are empowered to judge of the qualifications and claims of candidates, and to give aid to the extent of their funds. None are to receive assistance but such as are hopefully pious, of orthodox religious faith, and members of some regular Congregational or Presbyterian church, and desirous to obtain an education with a view to be useful as teachers of religion. The Trustees are to direct and superintend the studies and moral conduct of the young men, and when they shall have acquired competent knowledge of theology, and other requisite branches of science, shall recommend them to some suitable board for examination and approbation for the work of the ministry. Such young men as receive aid from the society, are laid under obligations to refund the loans made them without interest, should their circumstances ever after admit.

Persons of good moral character, and sound in the faith, are admitted members by a vote of the society. Each member pays one dollar at least into the treasury, on his admission, and the same sum afterward annually. The society consists at present of between seventy and eighty members.

OFFICERS.

OFFICERS.

Rev. WILLIAM JACKSON, of Dorset,
President.

Rev. NATHANIEL HALL, of Granville,
Vice President.

Rev. JOHN GRISWOLD, Pawlet, *Secretary.*

EZEKIEL HARMON, Esq. do. *Treasurer.*

The Directors, though their means are yet small, have already given aid to three or four young men, one of whom has commenced the study of Divinity. This seasonable and benevolent institution has our best wishes for its support and success. We hope it may be instrumental, under the divine direction and blessing, of drawing from obscurity many young men of talents and piety, who may prove faithful labourers in the vineyard of our Lord. Of this part of our country, as well as of others, it may truly be said, "The harvest is great, but the labourers are few." *Ibid.*

QUESTIONS

Put by Dr. Ashbel Green, chairman of the standing committee of missions, appointed by the general assembly of the Presbyterian church in the United States of America, in 1805: answered, by commission of the elders' conference of the unity of brethren, and in the name of the Brethren's Society for the furtherance of the gospel among the heathen, in London, by C. I. Latrobe.

Question.—How long has your society existed?

Answer.—The church of the United Brethren, or Unitas Fratrum, has existed ever since the year 1453, when a company of truly pious persons, rejecting the corrupt doctrines and practices of the church of Rome, formed themselves into a congregation or church at Litiz, in Bohemia, first calling themselves, Fratres Le-

gis Christi, and afterwards, being joined by others, in the same view, Unitas Fratrum.

Q. What were the circumstances that led to it?

A. The enmity and persecution of the Papists, and the ardent wish of the brethren, to serve the Lord and promote his cause according to the dictates of their consciences, and by a close adherence to the principles laid down in the word of God.

Q. What are your leading religious principles?

A. The Bible is the only source from whence the church of the brethren derive their doctrines. They maintain accordingly, that man is a lost and undone creature, fallen from God, and a slave to sin by nature, and that there is no other name given, by which he can be saved, but the name of Jesus. They are therefore "determined to know nothing among men but Jesus, and him crucified." They differ in no respect, in essentials, from those who ascribe our whole salvation to God's free grace and love, but never enter into disputes about controverted points, and in the words of the Scriptures, "beseech all men to be reconciled to God."

Q. What obstacles or difficulties have you had to surmount?

A. The history of the church of the brethren exhibits a series of those difficulties and tribulations, experienced both by the church and by individuals, which our blessed Saviour foretold would be the lot of his followers. They have repeatedly suffered the most dreadful persecutions, and the enmity of the Papists was peculiarly directed against them. Both in ancient and modern times, they have been hated, reviled, and abused for Christ's sake.

Q. Have any opposed you by writings, or by government interest?

A. Perhaps no church has been more shamefully misrepresented and calumniated by writings and false reports. In ancient times, governments in popish countries have persecuted the brethren with the most bitter animosity; but with regard to Protestant

ant governments, though enemies have frequently abused their influence with government, both in Germany and other parts of Europe, and even in England and America, to injure the brethren, they have not succeeded; and no opposition has been made, but rather much good-will shown by the different governments, under which the settlements of the brethren exist.

Q. What are your funds?

A. Chiefly the voluntary contributions of the members of the church. Each settlement in Christian countries endeavours to support itself; the missions depend entirely upon voluntary donations and subscriptions.

Q. What is the number of your missionaries?

A. In 1805, about 170 brethren and sisters were employed in the different missions of the brethren.

Q. Are they men of education or not?

A. They are not, in general, chosen from among men of letters, who, by their habits, are not so well fitted for the arduous service of our missions. This is proved by experience. There are therefore but few of that description among them. Persons, brought up to some trade, well versed in the Scriptures, and above all, having the grace of God in their hearts, and fervent zeal for the salvation of their fellow-men, but tempered with true humility of spirit, are found to be the most successful missionaries.

For the better management of the affairs of the brethren's missions, a committee is appointed by the general synods, (being a division of a conference or board of bishops and elders, chosen by the synods for the general superintendency of the church, and called the elders' conference of the Unity) which, in conjunction with the whole board, directs all missionary concerns. But as these are very extensive, societies have been formed in aid of the said committee. Such are, the brethren's society for the furtherance of the gospel among the heathen, in London; the society for the propagation of the gospel, established at Zeist, in Holland; another at Bethlehem, in Pennsylvania, and a

fourth at Salem, in N. Carolina.* But all these societies act under a delegated authority.

Q. What instructions do you give your missionaries?

A. The brethren educate none of their people for the express purpose of being employed as missionaries, as they believe that that peculiar call must be from God himself, and that he is not confined to any human acquirements. But when the motives of a person offering himself for the work have been well examined, and found to be of a genuine kind, and he has been appointed to that service, he is admonished to make the Bible his chief study, to pray that the Spirit of truth would explain, and lead him into all the truth, that from the experience of his own heart, he may testify of the love of God, and invite lost men to come to Christ for salvation.

Q. What are the places to which you have already sent missions, and what other places do you contemplate for them?

A. To Greenland, Labrador, the back settlements of Pennsylvania, N. Carolina; to the West India islands—St. Thomas. St. Croix, St. Jan, Barbadoes, St. Kitts, Antigua, Jamaica, Tobago, (just now suspended;) Paramaribo in S. America: to the Free Negroes, and Arawack Indians on the Corentyn; to the Hottentots at the Cape of Good-Hope, and to the Calmucks in Russian Asia near Astrachan. It may be easily conceived that to supply so many establishments with missionaries in succession, is as much

* The Rev. Mr. Loskiel, of Bethlehem, informs the committee, that the fellowship at Salem, N. Carolina, is not a distinct society, but belongs to the incorporated society for the propagation of the gospel among the heathen, established at Bethlehem, Northampton county, Pennsylvania. Hence it appears that they have but three societies: one at London; one at Zeist, in Holland; and another at Bethlehem, in North America.

much as so small a church can do, as upwards of twenty vacancies, at an average, occur in a year. New missions therefore are not just now in contemplation, though many offers are continually made to the brethren for that purpose.

Q. What has been your success hitherto?

A. The brethren have laboured with various success, in different places and at different times. The most successful missions of the brethren are at present, in Greenland, St. Thomas, St. Croix, St. Jan, Antigua, St. Kitts, and among the Hottentots at Bavianskloof.

Q. What are your hopes and prospects for the future?

A. We have good hopes, that God will, as hitherto, continue to bless and make use of the brethren, though a weak and poor congregation, as instruments in his hand, for the promotion of his cause. Past experience fully justifies the most unbounded confidence in the Lord's help, and the most lively exercise of faith, even where, at present, little fruit is seen.

Q. What advice can you give us?

A. If you wish for advice of such, who, by long experience, have become, in some degree, acquainted with the subject, you will find the church of the brethren always willing to lay the result of their experience before you, sincerely wishing, that the Lord may still more abundantly bless and crown *your* labours, and the measures *you* may adopt for the conversion of the heathen, with success. There are so many points, upon which advice may be asked and given, that it would exceed the bounds of a letter to touch upon them all. Only a few remarks are submitted to your consideration:

It is of the greatest consequence, that we ourselves are intent upon doing whatsoever we do in the name of God, and solely with a view to His glory, and not suffer ourselves to be swayed by our own spirit or prejudices. He will answer the prayers of

his servants, if they are desirous to follow *his* direction in all things.

In the choice of missionaries we ought to be very cautious, and well to examine the motives and character of the candidates.

We think it a great mistake, after their appointment, when they are held up to public notice and admiration, and much praise is bestowed upon their devotedness to the Lord, &c. presenting them to the congregation as martyrs and confessors, before they have even entered upon their labours. We rather advise them to be sent out quietly, recommended to the fervent prayers of the congregation, which is likewise most agreeable to their own feelings, if they are humble followers of Christ.

We give them every needful instruction for the preservation of their health, as well as we are able to procure it.

As we wish, above all things, that brotherly love be maintained among fellow-labourers, we therefore do not advise to place two men of different religious opinions and habits, however worthy in other respects, under one yoke.

When converts from among the heathen are established in grace, we would advise not immediately to use them as assistants in teaching, but to act herein with caution, and a reference to the general weakness of their minds, and consequent aptness to grow conceited.

We also disapprove of bringing converts to Europe under any pretence whatever, and think it would lead them into danger of harm to their own souls.

Missionaries are no longer useful, than as they are with *their whole heart* in their calling, and we advise to employ or retain none, but such as delight in their work.

We advise, that where more are employed, one of approved character and experience be appointed *first missionary*, to superintend the work, and that each prefer the other in love, and be willing to follow.

Nothing

Nothing more need be added, for all who seek counsel, help and support from God our Saviour himself, will be led through his grace into the right way, and the best mode of planting and watering. It is He alone who

giveth the increase, to whom be all the glory. Amen.

CHR. IGN. LATROBE,

Secretary of the United Brethren in England.

London, Nov. 28th, 1805.

Assembly's Mag.

Ordinations.

On the 18th inst. was ordained over the church and society in Milton, Rev. SAMUEL GILE. The exercises were performed in the following order. The introductory prayer by Rev. Thomas Thacher of Dedham; Rev. Samuel Stearns of Bedford preached the sermon from Rev. ii. 10. "*Be thou faithful unto death, and I will give thee a crown of life.*" Rev. Jabez Chickering, of Dedham, made the consecrating prayer. Rev. Benj. Wadsworth, of Danvers, was moderator of the council, and gave the charge; Rev. Joshua Bates, of Dedham, gave the right hand of fellowship; Rev. David T. Kimball, of Ipswich, made the concluding prayer. The exercises were appropriate and impressive; and though the weather was very unpleasant, the

assembly was large and respectable; and all things were conducted decently and in order.

Nov. 5. The Rev. NOAH PORTER, jun. was ordained over the first Society in Farmington, (Con.) Sermon by the Rev. Dr. Dwight, President of Yale College: Acts xxiv. 25.

Nov. 13. The Rev. ABRAHAM BODWELL was ordained over the Congregational Church and Society in Sandbornton, N. H. Sermon by the Rev. A. M'Farland, of Concord: Eph. iii. 8, 9, 10.

Dec. 24. The Rev. STEPHEN FARLEY was ordained over the Congregational Church and Society in Claremont, N. H. Sermon by Rev. El-Smith, of Hollis: Hebrews xi. 27. *For he endured as seeing him who is invisible.*

Obituary.

On Thursday, Jan. 15, 1807, deceased Mrs. ELIZABETH K. GREEN, consort of the Rev. Dr. GREEN, of Philadelphia, in the 49th year of her age.

Mrs. Green was a woman of uncommon excellence. Her death, though not distinguished by signal displays of triumphant faith and hope, approaching to vision and enjoyment; yet deserves special notice, as it was the termination of a life which, on

account of its Christian virtues, is entitled to the honour of being proposed as a model, especially to all placed in a similar station. To say that she was faithful to her husband, affectionate to her children, and kind to her domestics, would be giving her common praise. Her memory merits more.

Endowed with an understanding sound, correct, and improved; possessing a native sense of propriety, remarkably

remarkably discriminating; blest with a mind uncommonly firm, and adorned with the graces of Christianity; she was admirably qualified for that sphere to which Providence had called her by marriage, and discharged the duties of it with singular fidelity and acceptance. Anxious for the character and usefulness of her husband, as a minister of the gospel, she assumed the whole burden of domestic affairs, which she conducted with great prudence and economy; and by her assiduous attentions to the people of his charge, contributed to gain him that high standing in their affections which he so deservedly holds. In her deportment she was dignified, condescending and complacent; equally acceptable to every class of that numerous and respectable religious society to which she was related. The poor loved her for her affability; the rich courted her on account of the peculiar charms of her conversation. Her attentions in company were so kind and unwearied, that all present received a share; and her manners were so admirable and captivating, that few left her society without being ready to unite in her praise. Persons of every description, in that large circle of acquaintance in which she moved, were delighted with this excellent woman, who could, with such facility, accommodate her conversation to their various tastes.

The sickness, which terminated the life of this invaluable woman, was long and painful. Alternately exciting hope, and awakening fear, as to its issue, it was calculated to try her faith and patience. Her pains, often severe, she bore with Christian submission and fortitude. During her last confinement, her views of herself were very humble and abasing; but

she was supported by a steady faith in the all-sufficient merits of Jesus Christ, and by a consoling confidence of having that love to God which is the sure product and certain evidence of genuine faith. At a time when her relatives and friends were flattering themselves with hopes of her recovery, in an unexpected moment, she, very suddenly, expired.—But they sorrow, not as those who have no hope. Under the greatness of their loss, they are consoled by an humble confidence that she fell asleep in Jesus, and that her spirit, in the mansions of blessedness, waits in joyful hope, for the resurrection of the body to immortal life. *Assembly's Mag.*

AT Barnstable, on the 18th inst. the Rev. OAKES SHAW, pastor of the first church of Christ in that place, the duties of which important situation he discharged during the space of forty-six years, with the utmost degree of Christian pleasure, fortitude and zeal. His life was marked with the whole train of Christian virtues; it was his comfort and delight to administer the balm of divine consolation to the afflicted spirits; ever present in the hour of distress, and ready at the call of sorrow, he was the messenger of hope to the despairing, of consolation to the sorrowful, and of heavenly light to those, who walked in darkness.—As his life was one continued scene of piety and devotion, so his death was calm and serene. It was not the struggle of dissolving nature, but the calm repose of peace; and secure that the Master he had served in life, would not desert him in death, he expired with a smile of pleasure on his countenance, after a pilgrimage of 70 years.

At Cambridge, Mrs. MARY, wife of Rev. HENRY WARE, D. D.